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Ellet Joseph Waggoner

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1890

January 7, 1890

“LESSON 15.—*Hebrews 8:2-6*” The Advent Review and Sabbath Herald 67, 1.

EJW

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LETTER TO THE HEBREWS, LESSON 15 ~~Hebrews~~ 8:2-6 (Sabbath, Jan. 11.)

1 . *In the Mosaic dispensation, did God have a dwelling place among his people?* ARSH January 7, 1890, page 14.1

2. *Where was it made? and by whom?* ARSH January 7, 1890, page 14.2

3. *What were its two rooms called?* ARSH January 7, 1890, page 14.3

4. *Who were permitted to go into the sanctuary? Numbers 18:1-7.* ARSH January 7, 1890, page 14.4

5 . *How often did the priests go into the holy place? Hebrews 9:6.* ARSH January 7, 1890, page 14.5

6 . *Who was permitted to go into the most holy? Verse 7.* ARSH January 7, 1890, page 14.6

7. *In what does our priest minister? Hebrews 8:2.* ARSH January 7, 1890, page 14.7

8. *Where is the sanctuary in which he ministers? Verses 1, 2.* ARSH January 7, 1890, page 14.8

9. *Who made that sanctuary? Verse 2.* ARSH January 7, 1890, page 14.9

10. *Where was the blood of the sin-offerings presented before the Lord? Leviticus 4:7; 16:14, 15.* ARSH January 7, 1890, page 14.10

11. *Could Christ have any priesthood on earth? Neb. 8: 4. See note.* ARSH January 7, 1890, page 14.11

12. *Who were the priests that served according to the law?-Ib. Exodus 28:1.* ARSH January 7, 1890, page 14.12

13. *What was the nature of their service? Hebrews 8:5.* ARSH January 7, 1890, page 14.13

14. *What is meant by the example and shadow? Ans.-They were typical.* ARSH January 7, 1890, page 14.14

15. *How was the pattern or example obtained? Same verse, last part.* ARSH January 7, 1890, page 14.15

16. *Of what is Christ the mediator? Verse 6.* ARSH January 7, 1890, page 14.16

17. *How does this compare with the old covenant?-Ib.* ARSH January 7, 1890, page 14.17

18. *What was the old covenant? See Exodus 19:5-8; 24:3-8.* ARSH January 7, 1890, page 14.18

19. *What is a covenant? See note.* ARSH January 7, 1890, page 14.19

20. *Upon what was the better covenant established? Hebrews 8:6.* ARSH January 7, 1890, page 14.20

21. *What was the condition of the covenant in Exodus 19:5-8?—It was that which the Lord called his covenant.* ARSH January 7, 1890, page 14.21

22. *What was his covenant which he required them to keep? Deuteronomy 4:12, 13.* ARSH January 7, 1890, page 14.22

NOTES

At first glance it might seem that the reasoning is not good, which decides that Christ could have no priesthood on earth; for, if the law which confined the priesthood to the family of Aaron were abolished, what would hinder one serving though he were of another tribe? But it must be remembered that the priesthood and the law ordaining the priesthood stood and fell together. The only law for an earthly priesthood was that law which gave the office exclusively to the family of Aaron, and if any would act as priest on earth he must conform to the law of the earthly priesthood. It was impossible for one of another tribe to act as priest on earth. Further, it must be borne in mind that the service in the temple was still kept up by the Jews at the time when this letter was written, so that the words in this verse were conformable to the facts as they existed, as well as to the facts concerning the change of dispensations. For no one could possibly have then officiated as priest unless he were of the family of Aaron.*ARSH January 7, 1890, page 14.23*

Webster gives two principal definitions to the word "covenant." The first is, "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing." The second is, "A writing containing the terms of agreement between parties. But neither of these definitions is extensive enough to cover all the uses of the word in the Bible. For instance, in *Genesis 9:9-16* the word "covenant" is used with reference to a promise of God, given without any condition expressed or implies. The common idea of a covenant more nearly fits the transaction recorded in *Exodus 19:5-8*; yet even here we shall find that the thing called a covenant, which God made with the people, does not in every particular correspond to a contract made between two men. It is only another instance of the impossibility of a perfect comparison between divine and human things. In other places in the Bible the word "testament" or "will" is used with reference to the same transaction, although a *contract* and a *will* are greatly different. The transaction between God and Israel partakes of the nature of both. But it is of little consequence that a human covenant does not perfectly represent the affair, or that the Bible uses the word "covenant" in so widely varying senses. The main point is to understand just what is meant in each instance, and this the Scriptures themselves enable us readily to do.*ARSH January 7, 1890, page 14.24*

Still another sense in which the word “covenant” is used in the Bible, is found in the text under consideration. *Exodus 19:5-8*. The condition of the covenant which the Lord made with Israel, was that they should keep his covenant. Here was something already existing, which God calls “my covenant,” concerning which he was about to make a covenant with the people. What God’s covenant is, may be found from *Deuteronomy 4:12, 13*. It is the ten commandments. God’s law-called his covenant-was the basis of the covenant between him and Israel. The matter is so plain that there is no necessity for confusion. It makes no difference that the same term is applied to both; it is sufficient to know that God’s covenant-the ten commandments-antedated and is entirely distinct from the transaction at Horeb-also called a covenant. That to which the apostle refers as the first covenant, was, therefore, simply this: A promise on the part of the people to keep his holy law, and a statement on the part of God, of the result to them if they should obey him.*ARSH January 7, 1890, page 14.25*

“LESSON 16.—*Hebrews 8:8-13*” *The Advent Review and Sabbath Herald 67, 1.*

EJW

E. J. Waggoner

(*Sabbath, January 18.*)

1. *What was the old covenant that was made with Israel? Exodus 19:5-8; 24:3-8.**ARSH January 7, 1890, page 14.26*

2. *How does the second covenant compare with the first? Hebrews 8:6.**ARSH January 7, 1890, page 14.27*

3. *What was the necessity for the second covenant? Verse 7.**ARSH January 7, 1890, page 14.28*

4. *Since the second covenant is better than the first, in that it is founded upon better promises, wherein must the first have been faulty? Ans.-In the promises.**ARSH January 7, 1890, page 14.29*

5. *What were the promises of the first covenant? Exodus 19:8; 24:3,*

7.ARSH January 7, 1890, page 14.30

6 . What was God's covenant which the people promised to perform?ARSH January 7, 1890, page 14.31

7. What is said of the nature of those commandments? Psalm 19:7; 119:172.ARSH January 7, 1890, page 14.32

8 . What of those who do them? Psalm 119:1-3; Ecclesiastes 12:13.ARSH January 7, 1890, page 14.33

9. Then could the children of Israel have promised anything better than to keep God's commandments?ARSH January 7, 1890, page 14.34

10. Wherein, then, was the fault? Hebrews 8:8, first part.ARSH January 7, 1890, page 14.35

11. What did the people really promise to do? Exodus 19:5, 6, 8. See note.ARSH January 7, 1890, page 14.36

12. What cannot the law do? Romans 3:20.ARSH January 7, 1890, page 14.37

13. What renders the law thus powerless? Romans 8:3.ARSH January 7, 1890, page 14.38

14. What is all human righteousness? Isaiah 64:6.ARSH January 7, 1890, page 14.39

15. What is the only true righteousness? Philippians 3:9.ARSH January 7, 1890, page 14.40

16. In the terms of the first covenant do we find any mention of faith, or of divine assistance?ARSH January 7, 1890, page 14.41

NOTES

Let the student note that the promises in the old covenant were really all on the part of the people. God said, "If ye will obey my voice indeed, and keep my covenant [the ten commandments], then

ye shall be a peculiar treasure unto me above all people.... and ye shall be unto me a kingdom of priests, and an holy nation.” God did not say that he would make them such, but that they would be such a people if they obeyed his commandments. It could not be otherwise. The keeping of God’s holy law would constitute them a holy people; and as such they would indeed be a peculiar treasure, even as are all who are zealous of good works. All that was set before them was simply what would result from obedience to the law, and that covenant contained no promises of help in doing that. Therefore the first covenant was a promise on the part of the people that they would make themselves holy. But this they could not do. The promise was a good one; with it alone there could be no fault; the fault lay with the people. The promise was faulty, through the weakness of the people who made it; just as we read in *Romans 8:3* that the law was weak through the flesh.*ARSH January 7, 1890, page 14.42*

The first thought in the minds of many, on learning that in the first covenant the people made a promise which they could not possibly fulfill, is that God was unjust to require such a promise. And since they know that God is not unjust, they conclude that the first covenant must have contained pardon and promise of divine assistance, although it contained no hint of it. If the student will wait until the subject of the covenants is concluded, he will see the justice and the mercy of God’s plan. But right here let us fasten these two thoughts: First, if the first covenant had contained pardon, and promise of divine assistance, there would have been no necessity of any other covenant. Pardon and divine aid are all that any soul can get, and if the first covenant had had these, it would not have been faulty. But, second, let it not be forgotten that the fact that there was no pardon, and no Holy Spirit’s aid, in that covenant does not imply that there was no salvation for the people who lived under it. There was ample provision for them, but not in the first covenant. What the provision was, and why the first covenant was given, will be learned later.*ARSH January 7, 1890, page 14.43*

January 14, 1890

“LESSON 17.—*Hebrews 8:8-13*” The Advent Review and Sabbath Herald 67, 2.

EJW

E. J. Waggoner

(Sabbath, Jan. 25.)

1 . *With whom was the old covenant made? Jeremiah 31:31, 32.ARSH January 14, 1890, page 30.1*

2. *With whom did the Lord say he would make a new covenant? Hebrews 8:8.ARSH January 14, 1890, page 30.2*

3 . *Have Gentiles any part in the covenants? Ephesians 2:11, 12.ARSH January 14, 1890, page 30.3*

4. *What were the promises of the old covenant?ARSH January 14, 1890, page 30.4*

5. *What did the people really bind themselves to do?ARSH January 14, 1890, page 30.5*

6. *Wherein was that covenant faulty?ARSH January 14, 1890, page 30.6*

7. *What made the promises faulty?ARSH January 14, 1890, page 30.7*

8. *In what was the second covenant better than the first? Hebrews 8:6.ARSH January 14, 1890, page 30.8*

9 . *Repeat the promises of the new covenant? Verses 10-12; Jeremiah 31:33, 34.ARSH January 14, 1890, page 30.9*

10. *Who makes these promises?ARSH January 14, 1890, page 30.10*

11. *What is the order of their fulfillment? See note.ARSH January*

14, 1890, page 30.11

12. *What is meant by putting the law into the minds of the people?*

Ans.-So impressing it upon their minds that they would not forget it, and causing them to delight in it, and acknowledge its holiness.

Romans 7:12, 22.ARSH January 14, 1890, page 30.12

13. *What is meant by writing it in their hearts?* *Ans.*-Making it the

rule of their lives, the spring of all their actions. In other words, making it a part of them.*ARSH January 14, 1890, page 30.13*

14. *What is said of those in whose hearts the law of God is?* *Psalms*

119:11; 37:31.ARSH January 14, 1890, page 30.14

15. *Whom will such a one be like?* *Psalms 40:7, 8.ARSH January 14,*

1890, page 30.15

16. *What will be the characteristic of those who have the law written*

in their hearts? *Titus 2:14.ARSH January 14, 1890, page 30.16*

17. *Is not this the object set before the people in the first covenant?*

Exodus 19:5, 6.ARSH January 14, 1890, page 30.17

18. *Then wherein is the great difference between the first covenant*

and the second? *Ans.*-In the first covenant the people promised to make themselves holy; in the second, God says that he will do the work for them.*ARSH January 14, 1890, page 30.18*

19. *In order that this work may be done, what must men do?* *James*

4:7, first clause; 1 Peter 5:6; Romans 6:13.ARSH January 14, 1890,

page 30.19

20. *What is the reason why man who profess to desire*

righteousness do not obtain it? *Romans 10:3.ARSH January 14,*

1890, page 30.20

21. *If they would humble themselves and submit to God, what*

would he do for them? *Isaiah 61:10.ARSH January 14, 1890, page*

30.21

22. *Through whom alone can this righteousness be obtained?*

Romans 5:17, 19.ARSH January 14, 1890, page 30.22

23. What is the condition on which it is given? Romans 3:22.ARSH January 14, 1890, page 30.23

NOTES

The first of the blessings of the gospel is the forgiveness of sins. The term for this in the quotation in Hebrews is. "I will be merciful to their unrighteousness." The next is the writing of the law in the hearts of the people. Then comes the final blotting out of sins: "Their sins and their iniquities will I remember no more." And then comes the close of probation, and the eternal inheritance, when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." *Jeremiah 31:34.* Then all the people will be taught of the Lord. *Isaiah 54:13.ARSH January 14, 1890, page 30.24*

Israel were indeed be called the people of God; but his dealings with them abundantly prove, what the New Testament plainly declares, that only the faithful are really Israel, and no others were truly his people. The Lord sent word to Pharaoh, saying, "Let my people go, that they may serve me." Again he said, "Israel is my son, even my firstborn." He also said he had seen the affliction of his people, and had come to deliver them, and to bring them into the land of Canaan. He did indeed deliver them out of Egypt, but of all the host that went out, only two were brought into the land of Canaan. The rest fell in the desert because of their unbelief. When they rebelled against God, they cut themselves off from being his people. And as he said in the prophecy, and in the text we have been considering, when they refused to continue in his covenant, he regarded them not. To be the people of God in truth, we must have his law in our hearts.*ARSH January 14, 1890, page 30.25*

January 21, 1890

“LESSON 18.—*Hebrews 8:6-13*” The Advent Review and Sabbath Herald 67, 3.

EJW

E. J. Waggoner

(Sabbath, Feb. 1.)

1. *In what does the difference between the old covenant and the new consist? Hebrews 8:6.* ARSH January 21, 1890, page 45.1

2. *What were the promises of the old covenant?* ARSH January 21, 1890, page 45.2

3. *What are those of the new?* ARSH January 21, 1890, page 45.3

4. *Was there any promise of pardon in the old covenant? See Exodus 19:3-8; 24:3-8.* These scriptures contain the complete record of the making of the old covenant, but they contain no hint of pardon, or of any help through Christ. ARSH January 21, 1890, page 45.4

5. *Then how did people under the old covenant find salvation? Hebrews 9:14, 15.* ARSH January 21, 1890, page 45.5

6. *Was there actual forgiveness for the people at the very time they sinned? or was forgiveness deferred until the death of Christ? Psalm 32:5; 78:38.* Enoch and Elijah were taken to Heaven, which shows that they had received the same fullness of blessing that those will receive who live until the Lord comes. ARSH January 21, 1890, page 45.6

7. *Since there was present and complete salvation for men who lived under the old covenant, and forgiveness of the transgressions that were under the first covenant came only through the second, what must we conclude? Ans.-That the second covenant really existed at the same time as, and even before, the first covenant.* ARSH January 21, 1890, page 45.7

8 . *Tell again what is included in the blessings of the second covenant?* ARSH January 21, 1890, page 45.8

9 . *What will be received by those whose transgressions are forgiven through the new covenant?* Hebrews 9:15, last clause. ARSH January 21, 1890, page 45.9

10 . *Whose children are all they who are heirs of the eternal inheritance?* Galatians 3:29. ARSH January 21, 1890, page 45.10

11 . *Of how many is Abraham the father?* Romans 4:11, 12. ARSH January 21, 1890, page 45.11

12 . *Did Abraham have righteousness?* Genesis 26:5. ARSH January 21, 1890, page 45.12

13 . *How did he obtain this righteousness?* Romans 4:3; Galatians 3:6. ARSH January 21, 1890, page 45.13

14 . *Through whom did Abraham receive this righteousness?* Galatians 3:14, first part. ARSH January 21, 1890, page 45.14

15 . *Then could the covenant with Abraham have lacked anything?*
Ans.—No; having Christ, it had all that can be desired—“all things that pertain to life and godliness.” ARSH January 21, 1890, page 45.15

16 . *Since all the blessings which people receive through the new covenant, they receive as children of Abraham, can there be any difference between the second covenant and the covenant with Abraham?* ARSH January 21, 1890, page 45.16

17 . *How long before the old covenant was the covenant with Abraham made?* Galatians 3:17. ARSH January 21, 1890, page 45.17

18 . *Then why was that “first” covenant made?* See notes. ARSH January 21, 1890, page 45.18

NOTES

The question has often been asked, How could any be saved under the old covenant, if there was no pardon in that covenant? That there was no pardon in that covenant is readily seen: 1. There is no hint of pardon in the covenant itself, as recorded in *Exodus 19:5-8*, or in the reiteration and ratification of it in *chap. 24:3-8*. 2. In the sanctuary service there was no blood offered that could take away sin. *Hebrews 10:4*. There was therefore no chance for pardon in that covenant. But to say they were under that covenant settles nothing as to what was in the covenant. All were under that covenant who lived while it endured. But that was not all. They were "beloved for the Father's sake." As children of Abraham, they were also under the Abrahamic covenant, of which their circumcision was the token. *John 7:22; Genesis 17:9-14*. This was a covenant of faith, already confirmed by the word and oath of the Lord, in Christ, the Seed, and it was not disannulled by any future arrangement. *Galatians 3:15-17*. All who were of faith were blessed with faithful Abraham. *Verses 6-9*. Overlooking this plain fact, which indeed lies at the very foundation of gospel faith in the new covenant, which is but the development of the Abrahamic, some have ascribed salvation to the covenant at Horeb. But, according to both Scripture and reason, if salvation had been possible in that covenant, there was no need of the second. *Hebrews 7:11; 10:1*, etc. *ARSH January 21, 1890, page 45.19*

Though much dissatisfaction is expressed by commentators with the received rendering of *Hebrews 9:1*, their suggestions do not make it very greatly different. The first covenant is said to have had ordinances of divine service and a sanctuary for this world. But these were superadditions, not at all necessary to the covenant, but quite necessary as types of the sacrifice and priesthood of the new covenant. They all recognized the existence of sin; but no sin was taken away by them. *Hebrews 10:3, 4*. As a sanctuary of this world, and offerings that could not take away sin, were connected to that covenant, these things themselves were but recognitions of the fact that there was no pardon in that covenant. By those things the people expressed faith in the mediation of the new covenant. If any pardon had been contained in that covenant, we must conclude that some means would have been devised to make that fact manifest. But there was not. *ARSH January 21, 1890, page 45.20*

The word sanctuary means a *holy place*, or *the dwelling-place of God*. Indeed, the same word is often used in the Hebrew for *sanctuary* and *holiness*. All can see that it is derived from a verb which signifies *to sanctify* or *make holy*. The sanctuary being a holy dwelling, and being divided into two rooms each of course was a holy place. And each is called *the holy*. See *Leviticus 16:2*. Here the word “holy” is used, and we learn only by the description-within the veil before the mercy-seat, which is upon the ark-that the inner holy is meant. Inasmuch as in the second was placed the ark, containing the tables of stone on which were the commandments-the most sacred things committed to them,-it was called the most holy, or, properly, according to the Hebrew, the holy of the holies.*ARSH January 21, 1890, page 45.21*

What was in the ark? Few subjects have occasioned more perplexity than this description of what was in the ark. The apostle specifies, as being in the holy place, only the candlestick and the table upon which was the bread; whereas it is certain that the golden altar of incense was also therein. Moses had direction to put the two tables of testimony in the ark. *Exodus 26:16, 21*. This order he obeyed. *Exodus 40:29; Deuteronomy 10:5*. But we do not read of his putting anything else in the ark, or of his being ordered to do so. In *1 Kings 8:9* it is distinctly said that “there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel.” This was spoken of the time when the vessels of the sanctuary were brought into their appropriate places in the temple built by Solomon. Dr. Clarke says:—*ARSH January 21, 1890, page 45.22*

“As Calmet remarks, in the temple which was afterwards built, there were many things added which were not in the tabernacle, and several things left out. The ark of the covenant and the two tables of the law were never found after the return from the Babylonish captivity. We have no proof that, even in the time of Solomon, the golden pot of manna, or the rod of Aaron, was either in or near the ark.... We need not trouble ourselves to reconcile the various scriptures which mention these subjects, some of which refer to the tabernacle, others to Solomon’s temple, and others to the temple built by Zorobabel, which places were very different from each other.”*ARSH January 21, 1890, page 45.23*

That changes took place is evident. If Paul wrote of the tabernacle in the days of Moses, then the rod of Aaron and the pot of manna had been removed from the ark before the time of Solomon, which some suggest might have occurred while the ark was in the hands of the Philistines. Or, otherwise, Paul was speaking of things as they existed some time after Solomon, of which we have no account in the Scriptures. Which is the case is not at all material.*ARSH January 21, 1890, page 45.24*

None should allow themselves to be confused by the terms *first covenant* and *second covenant*. While the covenant made at Sinai was called “the first covenant,” it is by no means the first covenant that God ever made with man. Long before that he made a covenant with Abraham, and he also made a covenant with Noah, and with Adam. Neither must it be supposed that the first or old covenant existed for a period of time as the only covenant with the people before the promise of the second or new covenant could be shared. If that had been the case, then during that time there would have been no pardon for the people. What is called the “second covenant” virtually existed before the covenant was made at Sinai; for the covenant with Abraham was confirmed in Christ (*Galatians 3:17*); and it is only through Christ that there is any value to what is known as the second covenant. There is no blessing that can be gained by virtue of the second covenant that was not promised to Abraham. And we, with whom the second covenant is made, can share the inheritance which it promises only by being children of Abraham. To be Christ’s is the same as to be children of Abraham (*Galatians 3:29*); all who are of faith are the children of Abraham and share in his blessing (*verses 7-9*); and since no one can have anything except as children of Abraham, it follows that there is nothing in what is called the second covenant that was not in the covenant made with Abraham. The second covenant existed in every feature long before the first, even from the days of Adam. It is called “second” because both its ratification by blood and its more minute statement were after that of the covenant made at Sinai. More than this, it was the second covenant made with the Jewish people. The one from Sinai was the *first* made with that nation.*ARSH January 21, 1890, page 45.25*

When it is demonstrated that the first covenant-the Sinaitic

covenant-contained no provisions for pardon of sins, some will at once say, "But they *did* have pardon under that covenant." The trouble arises from a confusion of terms. It is not denied that *under* the old covenant, *i.e.*, during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of it. The pardon was secured by virtue of something else, as shown by *Hebrews 9:15*. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God's covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was no necessity for provisions to be made in the Sinaitic covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (*Galatians 3:8*), and was amply sufficient to save to the uttermost all who would accept it. The covenant at Sinai, was made for the purpose of making the people see the necessity of accepting the gospel.*ARSH January 21, 1890, page 45.26*

January 28, 1890

“LESSON 19.—*Hebrews 9:1-7*” The Advent Review and Sabbath Herald 67, 4.

EJW

E. J. Waggoner

(Sabbath, Feb. 8.)

1. *What does the apostle say that the first covenant had? Hebrews 9:1.* ARSH January 28, 1890, page 61.1

2. *Were these a part of that covenant? See Exodus 19:3-6; 24:3-8.* ARSH January 28, 1890, page 61.2

3. *What is meant by ordinances of divine service? Ans.*—Ceremonies of divine appointment. There is no divine service without divine appointment. ARSH January 28, 1890, page 61.3

4. *What is meant by a worldly sanctuary? Ans.*—A sanctuary of the world, in distinction from the one in heaven. ARSH January 28, 1890, page 61.4

5. *Where is the only real sanctuary? Hebrews 8:1, 2.* ARSH January 28, 1890, page 61.5

6. *What relation did the worldly sanctuary and its services sustain to the heavenly? Verse 5.* ARSH January 28, 1890, page 61.6

7. *How many apartments were in the tabernacle? Hebrews 9:2, 3.* ARSH January 28, 1890, page 61.7

8. *What were the two apartments called?—Ib. See note.* ARSH January 28, 1890, page 61.8

9. *What was in the holy? Verse 2; Exodus 40:23-27.* ARSH January 28, 1890, page 61.9

10. *What was in the holiest of all? Hebrews 9:4.* ARSH January 28,

1890, page 61.10

11. *What was in the ark? Compare Exodus 25:31; 1 Kings 8:9. See note.* ARSH January 28, 1890, page 61.11

12. *What was the cover of the ark called? Hebrews 9:5; Exodus 25:21.* ARSH January 28, 1890, page 61.12

13. *Why was it called the mercy-seat? Ans.*-It was there that mercy was dispensed. The sanctuary was God's dwelling-place; the ark represented his throne; and from his throne he dispenses grace, or favor, or mercy. See *Hebrews 4:16.* ARSH January 28, 1890, page 61.13

14. *How often did the priests go into the sanctuary? Hebrews 9:5.* ARSH January 28, 1890, page 61.14

15. *How often was there service in the most holy? Verse 7.* ARSH January 28, 1890, page 61.15

16. *Why was this service performed?* ARSH January 28, 1890, page 61.16

17. *What alone is sin? 1 John 3:4.* ARSH January 28, 1890, page 61.17

18. *What was the basis of the old covenant?* ARSH January 28, 1890, page 61.18

19. *What, then, was it that made it necessary for that covenant to have ordinances of divine service connected with it?* ARSH January 28, 1890, page 61.19

20. *Does the new covenant have ordinances of divine service? Hebrews 9:1.* The word "also" indicates that it had already been shown that the second covenant had ordinances of divine service. This was done in *chapter 7 and 8.* ARSH January 28, 1890, page 62.1

21. *Then what must be the basis of the second covenant?* ARSH January 28, 1890, page 62.2

Hebrews 9:1 is a text that hinders many from seeing that all of God's blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This, together with the fact that when men complied with these ordinances of divine service, they were forgiven (*Leviticus 4*), seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings; "for it is not possible that the blood of bulls and of goats should take away sins." *Hebrews 10:4*. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (*Hebrews 9:15*), the Mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant. *ARSH January 28, 1890, page 62.3*

Moreover, those "ordinances of divine service" formed no part of the first covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the Mediator of the new covenant. *ARSH January 28, 1890, page 62.4*

In brief, then, God's plan in the salvation of sinners, whether now or in the days of Moses, is: The law sent home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then, the acceptance of Christ's gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith, through the ordinances of the gospel, and the living of a life of righteousness by faith in Christ. *ARSH January 28, 1890, page 62.5*

February 4, 1890

“LESSON 20.—*Hebrews 9:8-14*” The Advent Review and Sabbath Herald 67, 5.

EJW

E. J. Waggoner

(Sabbath, Feb. 15.)

1 . *What did the first covenant have connected with it?* ARSH February 4, 1890, page 78.1

2 . *Who performed the service in the worldly sanctuary?* ARSH February 4, 1890, page 78.2

3 . *How often was service performed in each apartment?* Hebrews 9:6, 7. ARSH February 4, 1890, page 78.3

4 . *What was signified by this? Verse 8.* ARSH February 4, 1890, page 78.4

5 . *What was that sanctuary? Verse 9, first part.* ARSH February 4, 1890, page 78.5

6 . *How much was accomplished by the service?—1b.* ARSH February 4, 1890, page 78.6

7 . *Who is our real high priest?* ARSH February 4, 1890, page 78.7

8 . *Where does he minister? Hebrews 8:1, 2; 9:11.* ARSH February 4, 1890, page 78.8

9 . *Is it necessary that he offer something? Hebrews 8:3.* ARSH February 4, 1890, page 78.9

10 . *What does he offer? Hebrews 9:12.* ARSH February 4, 1890, page 78.10

11 . *What does his blood do for us? Verses 13, 14.* ARSH February 4, 1890, page 78.11

12. *With what are we redeemed? 1 Peter 1:18, 19.* ARSH February 4, 1890, page 78.12

13. *What is the blood of Christ called? Hebrews 13:20.* ARSH February 4, 1890, page 78.13

14. *Did Christ minister as a priest while he was on earth? Hebrews 8:4; 9:8.* ARSH February 4, 1890, page 78.14

15. *When did the first sanctuary cease to stand as a sanctuary? Matthew 23:38; 27:50, 51.* ARSH February 4, 1890, page 78.15

16. *What secured the pardon of transgressions that were committed under the first covenant? Hebrews 9:14, 15.* ARSH February 4, 1890, page 78.16

17. *Since Christ did not begin his priestly work of offering his own blood until after the crucifixion and ascension, how could this be? Galatians 3:17; Hebrews 6:13-18.* ARSH February 4, 1890, page 78.17

NOTE

The ordinances of divine service that were connected with the first covenant had no efficacy whatever. They could not make the comer thereunto perfect as pertaining to the conscience. All transgressions committed under that covenant that were pardoned, were pardoned by virtue of the second covenant, of which Christ is Mediator. Yet although Christ's blood was not shed until hundreds of years after the first covenant was made, sins were forgiven whenever they were confessed. That covenant, as we have seen, was for the purpose of directing the minds of the people to the Abrahamic covenant, which God confirmed in Christ. *Galatians 3:17*. This confirmation was by an oath, in addition to the promise. These "two immutable things, in which it was impossible for God to lie," made the sacrifice of Christ as efficacious in the days of Abraham and Moses as it is now. This is made still more evident by the statement that these two things given to Abraham are the things which give us strong consolation. ARSH February 4, 1890, page 78.18

February 11, 1890

“LESSON 21.—*Hebrews 9:15-20*” The Advent Review and Sabbath Herald 67, 6.

EJW

E. J. Waggoner

(Sabbath 21, Feb. 22.)

1 . *What was effected by the blood of the old covenant?* ARSH February 11, 1890, page 93.1

2. *Was any sin ever removed by that covenant?* ARSH February 11, 1890, page 93.2

3. *What can the blood of Christ accomplish?* ARSH February 11, 1890, page 93.3

4 . *What provision is made for transgressors under the first covenant?* *Hebrews 9:13.* ARSH February 11, 1890, page 93.4

5. *What law did they transgress under the first covenant?* ARSH February 11, 1890, page 93.5

6. *Then if Jesus is Mediator for their transgressions, in behalf of what law is he the Mediator?* ARSH February 11, 1890, page 93.6

7. *By what means did he become their Redeemer?* *Verse 15.* ARSH February 11, 1890, page 93.7

8. *Who are meant by them which are called?* Ans.-All, of all ages and nations, to whom the word of salvation comes, or whom the Spirit of God moves to accept the word. See *Acts 2:39.* ARSH February 11, 1890, page 93.8

9 . *What may they receive through the priesthood of Christ?* *Hebrews 9:15.* See note. ARSH February 11, 1890, page 93.9

10. *What is necessary where there is a testament?* *Verse 16.* ARSH

February 11, 1890, page 93.10

11. Why is this the case? Verse 17.ARSH February 11, 1890, page 93.11

12. How was the old covenant ratified? Verse 18.ARSH February 11, 1890, page 93.12

13. What did Moses speak to the people? Verse 19.ARSH February 11, 1890, page 93.13

14. Where is this transaction recorded? Exodus 24:3-5.ARSH February 11, 1890, page 93.14

15. What did Moses send young men to do? Verse 5.ARSH February 11, 1890, page 94.1

16. Of what did their burnt-offerings consist? Compare Hebrews 9:18.ARSH February 11, 1890, page 94.2

17. What did Moses do with the blood?-Ib., Exodus 24:6, 8.ARSH February 11, 1890, page 94.3

18. With what did he sprinkle the blood?ARSH February 11, 1890, page 94.4

NOTES

Verse 15 has a fund of instruction underlying the first glance at the language. It is made very sure that Jesus is the Mediator between the people who lived under the first covenant, and the law which God proclaimed to them, of which they were transgressors. And it is absurd to suppose that God will judge the family of Adam, moral agents, by different moral standards. It is the law given to the Jews, which David says is perfect, that it is righteousness, etc. It is the same law that Solomon says contains the whole duty of man, and by which God will bring every work into judgment. The commandments given to Israel in the wilderness are the lively oracles which Stephen said they received to give unto us. *Acts 7:38.ARSH February 11, 1890, page 94.5*

I n *verse 15* is again introduced the contrast which was so successfully argued in *chapter 4*. Though the children of Israel rejoiced that they had had rest from their wanderings, and that the Lord had subdued their enemies before them, and given them homes for themselves and their children, they were yet subject to cares, to sickness, pain, and death. Joshua gave them a temporal rest. But a greater than Joshua had become the leader of his people, and the rest that remains is an eternal inheritance. And God is so wise and merciful in the provisions of his grace that the faithful even under the first covenant may share their inheritance. *ARSH February 11, 1890, page 94.6*

February 18, 1890

“LESSON 22.—*Hebrews 9:20-22*” The Advent Review and Sabbath Herald 67, 7.

EJW

E. J. Waggoner

(Sabbath. Feb. 22.)

1. *Who spoke to Israel in behalf of the Lord when the first covenant was made?* ARSH February 18, 1890, page 109.1

2. *What did he do with the blood?* ARSH February 18, 1890, page 109.2

3. *What did he then say?* Exodus 24:8; Hebrews 9:20. ARSH February 18, 1890, page 109.3

4. *Is there any difference in these texts?* Ans.—The first says, made; the second, enjoined. The Hebrew word used has a number of significations. The conditions of the covenant were not arranged between the parties, but were matters enjoined. ARSH February 18, 1890, page 109.4

5. *What similar language did Jesus use in establishing the new covenant?* Matthew 26:28; Mark 14:24. ARSH February 18, 1890, page 109.5

6. *What more did Moses sprinkle with blood?* Hebrews 9:21. ARSH February 18, 1890, page 109.6

7. *In the typical law, were all things purified by blood?* Verse 22. ARSH February 18, 1890, page 109.7

8. *What was the nature of the exceptions?* See Numbers 19. See note. ARSH February 18, 1890, page 109.8

9. *What is necessary to the remission of sin?* Hebrews 9:22. ARSH February 18, 1890, page 109.9

10. *Why was the blood chosen to make atonement? Leviticus 17:11.* ARSH February 18, 1890, page 109.10

11. *What is meant in Genesis 9:6 by the words, "Whoso sheddeth man's blood"? Ans.-As the life is in the blood, it is equivalent to saying, Whoso taketh man's life.* ARSH February 18, 1890, page 109.11

12. *What should be the fate of him who sheds the blood of man? Genesis 9:6.* ARSH February 18, 1890, page 109.12

13. *What does this teach? Ans.-That only blood, or life, can atone for life.* ARSH February 18, 1890, page 109.13

14. *Whose lives are forfeited to the law? See Romans 3:19, 23; 6:23.* ARSH February 18, 1890, page 109.14

15. *Must we still depend upon blood to be cleared before the law? 1 John 1:7; Ephesians 1:7.* ARSH February 18, 1890, page 109.15

16. *What was necessary in the earthly sanctuary? Hebrews 9:23.* ARSH February 18, 1890, page 109.16

17. *Were the earthly holy places purified by the blood of bulls and goats? Leviticus 16:14, 15, 19.* ARSH February 18, 1890, page 110.1

18. *What are the earthly things called? Hebrews 9:23.* ARSH February 18, 1890, page 110.2

19. *Do the heavenly things need purifying?-Ib.* ARSH February 18, 1890, page 110.3

20. *How did the patterns become defiled? See note.* ARSH February 18, 1890, page 110.4

21. *Who takes away our sins? John 1:29.* ARSH February 18, 1890, page 110.5

22. *Why did Christ take our sins upon himself? Ans.-Because he is our High Priest; the priest bears the judgment of the people. Exodus 28:29, 30.* ARSH February 18, 1890, page 110.6

23. Where is he filling his priestly office? See *Hebrews 8:1*, 2.ARSH February 18, 1890, page 110.7

24. Are the heavenly things defiled by our sins going to our priest? ARSH February 18, 1890, page 110.8

25. With what is it necessary for the heavenly things to be cleansed? *Hebrews 9:23*. ARSH February 18, 1890, page 110.9

NOTES

Here again in *verse 21* is a statement of that which we do not find in the writings of Moses. But we learn that the Jews had a tradition that such was the case, and in this instance their tradition must have been correct. In the account of the erection of the tabernacle, and the dedication of the holy things, it is recorded that they were anointed with oil, but the sprinkling of blood is not mentioned. This, however, does not involve any contradiction. ARSH February 18, 1890, page 110.10

The fact that some things, and in some cases persons, were purified without blood, see *Numbers 19*, does not disagree with the reasonable statement that without shedding of blood is no remission; for, in cases of purification with oil, or water, there was no sin. There were misfortunes, as in certain sicknesses, or accidents, fleshly defilements. But the wages of sin is death, always, and where the penalty is death nothing but life can meet the demand of the law. Now as the blood is the life of man (*Deuteronomy 12:23*), it is given to make atonement. *Leviticus 17:11*. The offering of blood for life signifies life for life. Hence the statement that we have redemption through the blood of Christ. It means that our lives are purchased with his life, God's appointments are in strict accord with reason and justice. ARSH February 18, 1890, page 110.11

No objection against the true doctrine of the atonement is more persistently urged than this, that there can be nothing in heaven that needs cleansing. Such pleading for heaven reminds us of the zeal of Peter in vindicating his Lord. *Matthew 16:21-23*. But to prove that the heavenly sanctuary does need cleansing because of our

sins taken by our Priest, and that nothing but the blood of Christ can cleanse it, is the whole drift of the apostle's argument. Take away this great truth, and his labored argument would be without any logical conclusion. Not only were the earthly sacrifices typical of Christ's sacrifice, and the earthly priests typical of his priesthood, but the earthly sanctuary was typical of the heavenly holy places. And of course the cleansing of the sanctuary on earth with the blood of bulls and goats was typical of the purifying of the heavenly things with better sacrifice. In the whole argument of this remarkable letter, nothing is made more plain than this.*ARSH February 18, 1890, page 110.12*

February 25, 1890

“LESSON 23.—*Hebrews 9:23-28*” The Advent Review and Sabbath Herald
67, 8.

EJW

E. J. Waggoner

(Sabbath, March 8.)

1. *With what were the earthly holies purified?* ARSH February 25, 1890, page 126.1
2. *Whose office was it to cleanse the sanctuary?* ARSH February 25, 1890, page 126.2
3. *Do the heavenly things need cleansing?* ARSH February 25, 1890, page 126.3
4. *Where has our High Priest entered?* Hebrews 9:24. ARSH February 25, 1890, page 126.4
5. *Why could not Christ act as priest in the earthly sanctuary?* Chap. 8:4. ARSH February 25, 1890, page 126.5
6. *If the earthly was the pattern of the heavenly, must there not be two holy places in the heavenly?* Hebrews 9:23, 24. ARSH February 25, 1890, page 126.6
7. *What does the word “true” mean in verse 24?* Ans.—The true holy places—holy places understood. ARSH February 25, 1890, page 126.7
8. *Where are the true holy places?* Verse 24. ARSH February 25, 1890, page 126.8
9. *How often did the high priest enter the most holy on earth?* Verse 25. ARSH February 25, 1890, page 126.9
10. *How often does Christ enter the heavenly sanctuary for us?—Ib.*

See Verse 12.ARSH February 25, 1890, page 126.10

11. *What is meant by the end of the world, verse 26? Ans.*-The last dispensation.ARSH February 25, 1890, page 126.11

12. *For what hath Christ appeared?-Ib.*ARSH February 25, 1890, page 126.12

13. *Whose sins did he come to put away? Compare chap. 7:25.*ARSH February 25, 1890, page 126.13

14. *Whose sins does he put away? Ans.*-Only those who cease to sin. They who continue to transgress the law of God never have their sins put away; they retain them. *Matthew 7:21.*ARSH February 25, 1890, page 126.14

15. *How did he accomplish this work? Hebrews 9:26.*ARSH February 25, 1890, page 126.15

16. *What is appointed to all men? Verse 27.*ARSH February 25, 1890, page 126.16

17. *What comes after death?-Ib.*ARSH February 25, 1890, page 126.17

18. *What is implied by introducing the judgment as following death? Ans.*-That the judgment is consequent upon this life, and for one probation only.ARSH February 25, 1890, page 126.18

19. *What analogy is shown between our probation and the death of Christ? Ans.*-As we die one, living but one life, having but one probation, so Christ once died to bear sins.ARSH February 25, 1890, page 126.19

20. *For how many did he die?-Ib. Compare chap. 2:9.*ARSH February 25, 1890, page 126.20

21. *What is meant by the words, "He hath once appeared," Hebrews 9:26? Ans.*-He has made one advent to this world.ARSH February 25, 1890, page 126.21

22. *Will he appear again? Verse 28.*ARSH February 25, 1890, page

126.22

23. *How will he appear?-Ib.* See note. ARSH February 25, 1890, page 126.23

24. *For what purpose will he appear?-Ib.* ARSH February 25, 1890, page 126.24

25. *To whom will he appear unto salvation?-Ib.* See 2 Timothy 4:1, 8. ARSH February 25, 1890, page 126.25

26. *How will he appear to those who do not look for him, nor love his appearing? 2 Thessalonians 1:6-8; Revelation 6:15-17.* ARSH February 25, 1890, page 126.26

NOTE

It is to be regretted that commentators have so generally overlooked the true intent of *Hebrews 9:28*, and construed it to mean "without a sin-offering." The original word occurs seventy-three times in the New Testament, and is rendered "sinful," once; "offense," once; "sin," seventy-one times. It is never claimed that it can bear the sense of sin-offering in the New Testament, except in *2 Corinthians 5:21*, and *Hebrews 9:28*. And we are very confident that it does not in either of these texts. In *2 Corinthians 5:21* the contrast and the force are measurably lost by so rendering it. "He hath made him to be sin for us, who himself knew no sin." Our iniquity was laid upon him; he was bruised for our sakes-in our stead. He bore our sin, and suffered as if he had actually been the sinner. The Scripture doctrine of substitution is entirely too strong and clear to admit of this text being changed into sin-offering. In *Hebrews 9* there is presented a series of events, mostly in contrast with the things of the earthly service, each of which occurs without being repeated. He offered one sacrifice; he offered it but once; he entered once into the heavenly sanctuary. Man dies once (therefore there is but one probationary life); and after this one death, the judgment. So Christ was once offered to bear sin; and he will once more (a second time) come, without sin. He was once offered to bear sin; he bore it on the cross; he bears our judgment-the iniquity of his priesthood-before the throne. As a priest he has continually

taken sins, except from those who choose to retain them. But when he comes again, he will be separated from sin; he will bear sin no more. As it reads, it signifies that at his second coming his priesthood, his act of sin-bearing, is forever ended.*ARSH February 25, 1890, page 126.27*

The difference is evident and material. He might come without a sin-offering, he might not renew his sacrifice, and yet not make an end of his priestly service. He has made but one offering in more than 1,850 years, and his priesthood has continued all these centuries by virtue of that one offering. And it might continue indefinitely, in the same manner, by that one and the same offering. All these centuries he has been receiving the sins of penitents. But he comes without sin, separate or apart from sin, as it really means. This indicates that he will bear sin no more; that he has put it from him. Then he that is unjust must so remain. *Revelation 22:10-12. ARSH February 25, 1890, page 126.28*

The following remarks from Dr. Barnes on this text, concerning the coming again of our blessed Saviour, are interesting:—*ARSH February 25, 1890, page 126.29*

There is a propriety that he should thus return. He came once to be humbled, despised, and put to death; and there is a fitness that he should come to be honored in his own world.*ARSH February 25, 1890, page 126.30*

Every person on earth is interested in the fact that he will return, for 'every eye shall see him.' *Revelation 1:7*. All who are now in their graves, all who now live, and all who will hereafter live, will behold the Redeemer in his glory.*ARSH February 25, 1890, page 126.31*

It will not be merely to gaze upon him, and to admire his magnificence, that they will see him. It will be for greater and more momentous purposes—with reference to an eternal doom.*ARSH February 25, 1890, page 126.32*

The great mass of men are not prepared to meet him. They do not believe that he will return; they do not desire that he should appear; they are not ready for the solemn interview which they will have with him. His appearing now would overwhelm them with surprise and

horror. There is nothing in the future which they less expect and desire than the second coming of the Son of God, and in the present state of the world his appearance would produce almost universal consternation and despair. It would be like the coming of the flood of waters on the old world; like the sheets of flame on Sodom and Gomorrah.*ARSH February 25, 1890, page 126.33*

"NOTICE!" The Advent Review and Sabbath Herald 67, 9.

Any persons intending to make a trip to the Pacific Coast, who wish to go in connection with a party should correspond with the undersigned, care REVIEW AND HERALD Office. The time fixed for starting is March 25. E. J. WAGGONER*ARSH February 25, 1890, page 141.1*

March 4, 1890

“LESSON 24.—*Hebrews 10:1-9*” The Advent Review and Sabbath Herald 67, 9.

EJW

E. J. Waggoner

(Sabbath, March 15.)

1 . *What was the nature of the law of sacrifices? Hebrews 10:1.ARSH March 4, 1890, page 141.2*

2 . *Was it exactly like the things of which it was the shadow?-lb.ARSH March 4, 1890, page 141.3*

3 . *What differences were there between the priesthood of Aaron and that of Christ?ARSH March 4, 1890, page 141.4*

4 . *Could the sacrifices of that law make anyone perfect?-lb.ARSH March 4, 1890, page 141.5*

5 . *If they could, what would have been the result? Verse 2.ARSH March 4, 1890, page 141.6*

6 . *Why would they have ceased to be offered? Ans.-They would have had the same power as the offering of Christ, and would not have needed to be repeated.ARSH March 4, 1890, page 141.7*

7 . *What is meant by their being remembrances of sin? Ans.-Their continued sacrifices were continual acknowledgments of sin. Verse 3.ARSH March 4, 1890, page 141.8*

8 . *Why were their sins kept in continual remembrance? Verse 4.ARSH March 4, 1890, page 141.9*

9 . *What is Christ represented as saying when he came into the world? Verse 5.ARSH March 4, 1890, page 141.10*

10 . *Did this mean that the Lord would not have any sacrifice?ARSH*

March 4, 1890, page 141.11

11. *From what scripture is this quoted? Psalm 40:6-8.* ARSH March 4, 1890, page 141.12

12. *For what can we say a body was prepared him? Ans.-For a sacrifice in contrast with those undesirable ones that could not take away sin.* ARSH March 4, 1890, page 141.13

13. *Where was it written that he should thus come? Hebrews 10:7.* The volume of the book doubtless refers to the Pentateuch; for the Saviour said that Moses wrote of him, and that all things written in the law of Moses concerning him must be fulfilled. *John 5:46; Luke 24:44.* ARSH March 4, 1890, page 141.14

14. *For what did he say he came? Hebrews 10:7.* ARSH March 4, 1890, page 141.15

15. *What two things are spoken of in verses 6 and 7? Ans.-Burnt-offerings and the will of God?* ARSH March 4, 1890, page 142.1

16. *What do we learn concerning the will of God in the verse from which this is quoted? Psalm 40:8.* ARSH March 4, 1890, page 142.2

17. *Is the law the will of God? Ans.-There is no difference between the will of God and the law of God. The law of any ruler is his will. See Romans 2:17, 18, etc.* ARSH March 4, 1890, page 142.3

18. *Where did Christ say the law was? Psalm 40:8.* ARSH March 4, 1890, page 142.4

19. *Where did God promise to put his law, in the new covenant? Hebrews 8:10.* ARSH March 4, 1890, page 142.5

20. *Who is the mediator for the fulfillment of this promise?* ARSH March 4, 1890, page 142.6

21. *Would he make the sacrifice that he did, to accomplish this, if the law were not in his own heart?* ARSH March 4, 1890, page 142.7

22. *What is meant by his taking away the first? Hebrews*

10:9.ARSH March 4, 1890, page 142.8

23. *What is the second, that he came to establish? See note.*ARSH March 4, 1890, page 142.9

NOTE

Verse 9 has also been obscured by the unwarranted additions of theologians, who have put their theories into their translations. In a certain translation of the New Testament, of high pretensions, it is made to read, "He taketh away the first will that he may establish the second." But there are no two wills spoken of in the text. The rendering is intended to be equivalent to this: He taketh away the first covenant, that he may establish the second. No one is warranted in putting an idea into a text which is not written in the text, merely because the idea may be true. That construction is altogether foreign to the apostle's train of reasoning. There is a contrast presented throughout in *verses 5-9*, as follows:—ARSH March 4, 1890, page 142.10

1. "Sacrifice and offering thou didst not desire." "I come to do thy will."ARSH March 4, 1890, page 142.11

He takes away the first, that he may establish the second. In this is found the only contrast in the argument, and it is made very prominent. The sacrifices and offerings of the Mosaic law could not perfect the conscience, could not reform the life, could not write the law of God in the heart. These are taken away, that he may come in whose heart is the law, and who alone can fulfill the promise of the new covenant.ARSH March 4, 1890, page 142.12

March 11, 1890

“LESSON 25.—*Hebrews 10:10-20*” The Advent Review and Sabbath Herald 67, 10.

EJW

E. J. Waggoner

(Sabbath, March 22.)

1. *For what did Christ take away the sacrifices of the law of Moses?* ARSH March 11, 1890, page 153.1

2. *What do we learn in the Scriptures is the will of God?* ARSH March 11, 1890, page 153.2

3. *What is done for us by this will?* Hebrews 10:10. ARSH March 11, 1890, page 153.3

4. *What is the law called in Psalm 119:142?* ARSH March 11, 1890, page 153.4

5. *What did the Lord Jesus say in his prayer for our sanctification?* John 17:17. ARSH March 11, 1890, page 153.5

6. *Is the truth necessary for our sanctification?* Ans.—It is; error, however fine in appearance, however firmly believed, has no sanctifying influence. ARSH March 11, 1890, page 153.6

7. *Are we sanctified by hearing the truth?* Compare John 3:19; 15:22; Matthew 7:26, 27. ARSH March 11, 1890, page 153.7

8. *Are we sanctified by believing the truth?* James 2:14, 17, 20, 26. ARSH March 11, 1890, page 153.8

9. *What is necessary in order to be sanctified through the truth?* 1 Peter 1:22. ARSH March 11, 1890, page 153.9

10. *Can all truth be obeyed?* Ans.—It cannot. To be obeyed it must be in the form of law. There can be no obedience where there is

nothing commanded.ARSH March 11, 1890, page 153.10

11. *Is that truth sanctifying which does not call for obedience?*
James 2:19.ARSH March 11, 1890, page 153.11

12. *Is it therefore of no profit because it will not sanctify?* See note.ARSH March 11, 1890, page 153.12

13. *What did God say the children of Israel should be if they would keep his commandments? Exodus 19:6.ARSH March 11, 1890, page 153.13*

14. *Can we, then, be sanctified by our obedience to the law? Ans.-*
We cannot. See note.ARSH March 11, 1890, page 153.14

15. *How does Paul say that we are sanctified by the will of God?*
Hebrews 10:10. Compare 2 Timothy 3:15.ARSH March 11, 1890, page 153.15

16. *After our High Priest offered his sacrifice, where did he go?*
Hebrews 10:12.ARSH March 11, 1890, page 153.16

17. *What is he expecting-waiting for? Verse 13.ARSH March 11, 1890, page 153.17*

18. *Who puts his enemies under his feet? Psalm 110:1. Compare 1 Corinthians 15:27, 28.ARSH March 11, 1890, page 153.18*

19. *Where have we liberty to enter? Hebrews 10:19.ARSH March 11, 1890, page 153.19*

20. *What is meant by the holiest? Ans.-It is, literally, the holies, that is, the heavenly sanctuary.ARSH March 11, 1890, page 153.20*

21. *By what means do we enter there?-Ib.ARSH March 11, 1890, page 153.21*

22. *Do we enter there actually, or in person? Ans.-No; we enter in the person of our Priest as a man is said to appear in court when his advocate is there for him.ARSH March 11, 1890, page 153.22*

23. *By what manner of way do we enter there? Verse 20.ARSH*

March 11, 1890, page 153.23

24. *With what is the new and living way in contrast? Ans.-*With the sacrifices of the Mosaic law, which were dead when their blood was offered in the sanctuary.*ARSH March 11, 1890, page 153.24*

25. *What is that way?-Ib.* See note.*ARSH March 11, 1890, page 153.25*

NOTES

By *2 Timothy 3:16, 17* we learn that all truth is profitable, but truths are not all of the same nature, and are not all equally profitable. Some truths are primary, some are secondary. In *James 2:19* we are told that we do well if we believe that there is one God; that is a very important truth, which, unfortunately, some nations of the earth have entirely forgotten. But it does not call for obedience-nobody can obey an abstract statement of that kind. It only calls for belief. And the demons believe it, and they remain demons still, even though they tremble before that truth. They are not sanctified by their belief, because it works no change of character; it is dead. But he who does the will of that one God is sanctified thereby, because he thereby forms a character in harmony with that will. While the law of God is that primary truth, which directly sanctifies, other truth is secondary; it can only work indirectly in our sanctification. But it leads toward sanctification, even indirectly, only when it leads us toward the law-to the way of obedience.*ARSH March 11, 1890, page 153.26*

We could be sanctified by obedience to the law if we had never forfeited our justification and destroyed our ability by disobedience. Instead of now being justified by the law, we already stand condemned, for we have all disobeyed it. *Romans 3:9, 19, 23*. Sin has perverted our natures, so that alone we can do nothing. *John 15:5*. But that does not destroy the fact that the law is perfect, and is justifying in its virtue. That the law cannot justify us is not the fault of the law-it is our own fault. The law did not fall in the fall of man; the law does not become sin because we sin. *Romans 7:7-14*. The law is the measure and rule of the righteousness of God; it witnesses to that righteousness. *Romans 3:21*. By our fall we are

far below the righteousness of the law, and we are now dependent upon another to raise us up to where its righteousness may be fulfilled in us. *Romans 8:4.ARSH March 11, 1890, page 153.27*

There is a fund of instruction in this expression in *Hebrews 10:20*. It is not a "way of life," as some have construed it, but a way ever new, ever living. Our Sacrifice is alive forever, and his blood is ever fresh, precious, incorruptible. *1 Peter 1:18, 19*. This great truth is denied by the Catholics by their doctrine of transubstantiation. They affirm that there is no sacrifice now available for man, except upon their altars, where the water and wine are turned into the actual body and blood of Christ. In that doctrine the sacrifice of Christ is not even new, but needs ever to be renewed; the body and blood need a constant re-creating. By it the contrast between the daily offerings of the old law, and the one offering of Christ, is utterly destroyed.*ARSH March 11, 1890, page 153.28*

March 18, 1890

“LESSON 26.—*Hebrews 10:21-25*” The Advent Review and Sabbath Herald 67, 11.

EJW

E. J. Waggoner

(Sabbath, March 29.)

1. *Where is our High Priest? See Hebrews 8:1, 2. ARSH March 18, 1890, page 173.1*
2. *To what purpose did he go to heaven as a priest? Hebrews 9:26. ARSH March 18, 1890, page 173.2*
3. *Are we said to go into the sanctuary, or holies? Hebrews 10:19. ARSH March 18, 1890, page 173.3*
4. *How may we approach the throne? Verse 22, first part. ARSH March 18, 1890, page 173.4*
5. *How does faith come? Romans 10:17. ARSH March 18, 1890, page 173.5*
6. *What is necessary to full assurance of faith? See note. ARSH March 18, 1890, page 173.6*
7. *What is a true heart? Ans.-A heart that clings to the ground of faith, the word of God. ARSH March 18, 1890, page 173.7*
8. *What is said to be done to the heart? Hebrews 10:22. ARSH March 18, 1890, page 173.8*
9. *What is said to be sprinkled upon the heart to purify it? See 1 Peter 1:2; Hebrews 12:24. ARSH March 18, 1890, page 173.9*
10. *Is the heart literally sprinkled with blood? ARSH March 18, 1890, page 173.10*
11. *How is the blood of Christ applied to our hearts? Ans.-By our*

faith and the work of the Holy Spirit.ARSH March 18, 1890, page 173.11

12. *What is said to be done to the body? Hebrews 10:22, last part.*ARSH March 18, 1890, page 173.12

13. *Is the body literally washed with water?*ARSH March 18, 1890, page 173.13

14. *Is either of these words ever used for baptism? Ans.*-They are not. Washing is used for the object or end of baptism in *Acts 22:16*. Baptism describes the action, by which the washing was accomplished.ARSH March 18, 1890, page 173.14

15. *How should we hold our profession of faith? Hebrews 10:23.*ARSH March 18, 1890, page 173.15

16. *What is said of him that wavereth? James 1:6.*ARSH March 18, 1890, page 173.16

17. *Why are we encouraged to hold fast without wavering? Hebrews 10:23, last part.*ARSH March 18, 1890, page 173.17

18. *What is meant by considering one another? Ans.*-Having regard for; watching over for good. *Verse 24.*ARSH March 18, 1890, page 173.18

19. *What is meant by provoke? Ans.*-To incite; to stimulate.ARSH March 18, 1890, page 173.19

20. *Unto what should we incite one another?-Ib.*ARSH March 18, 1890, page 173.20

21. *What should we not forsake? Verse 25.*ARSH March 18, 1890, page 173.21

22. *What should we do in our assemblies?-Ib.*ARSH March 18, 1890, page 173.22

23. *Is the duty to exhort one another confined to meetings?*ARSH March 18, 1890, page 173.23

24. Does the apostle specify any particular time for assembling? *ARSH March 18, 1890, page 173.24*

25. What special reason is given why we should exhort one another? *ARSH March 18, 1890, page 173.25*

26. To what day does the apostle here refer? *Ans.*-The day of which he has spoken, when our Redeemer will come again. He has introduced no other. *ARSH March 18, 1890, page 173.26*

27. Is it, then, true that we can see the day approaching? *Matthew 24:3, 32, 33, etc. ARSH March 18, 1890, page 173.27*

NOTE

Many people mistake strong feeling for an assurance of faith, though they are essentially different. Strong feeling may be an accompaniment of faith, though it is not faith itself. And many suppose that there can be no faith without a happy state of feeling, which is a great mistake. Paul had great faith, though circumstances caused him to have great heaviness and continual sorrow of heart. *Romans 9:2*. Compare *Isaiah 50:10*; *Matthew 5:4*. Faith rests entirely upon the word of God, but feeling is often the outgrowth of impressions, produced in various ways. Self-complacency, deep satisfaction over one's own experience, is very often mistaken for assurance of faith, while, oftentimes, the individual has no faith at all-no clear conception of the teachings of God's word. Full assurance of genuine faith is unwavering confidence in God, with knowledge of his word and implicit belief of the word. The clearer the word is to our understanding, the better is the chance for full assurance of faith; for how can we have faith in that of which we are ignorant? The mystical system of interpreting the Scriptures, by which they are made to mean anything that can be imagined, precludes faith. Under that system the mind is filled only with fancies, while faith is something substantial. This subject is fully considered in the next chapter. *ARSH March 18, 1890, page 173.28*

